A COMPREHENSIVE STUDY OF RIVERS AS AN ARTIFICIALPERSON WITH RESPECT TO LEGAL RIGHTS

SYNOPSIS

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1. Introduction

Discussions on a new method of ecology have long included the knowledge that some elements of nature have a legal aspect. In this case, novel answers have recently come to light. Few nations around the world have granted rivers legal approval as independent legal entities. The relevant statute only contains some incidents of this. As it turns out, it does not happen frequently. This story appeals to both lawyers and non-lawyers since it contains the words A river becomes a legalentity. Although the legal system is intriguing it needs to also be viewed from other perspectives,such as ecological and cultural ones. The paper identifies river elements as unique legal people with legal privileges and analyzes how to apply these principles to existing worldwide solutions. The most notable applications of these treatments are discussed.

Severe risks exist for rivers. The world's natural veins and arteries have been restricted, contaminated, and have had a large portion of their function decided by and for people. Just 37% of rivers longer than 1,000 km still have free streaming water, based on the most current study onthe connectivity status of 12 million km of rivers in all zones excluding Antarctica. The effects ofbarriers, dams, and other structures on many environmental services and processes have varied. These impede the flow of energy, biota, and materials within and between the divisions of rivers.Despite numerous worldwide environmental laws, the destruction of riverine ecosystems has goneunrestrained.

Due to the mistaken assumption that humans have supremacy over nature and undermine their connection, legal systems' perception of the environment as an asset that can be abused leads to flaws in present legal protections. Commonly, an environmental beginning is proposed to implement these policies, which inadvertently legalize some environmental harm while overlooking the devastation of the environmental world as a whole. Likewise, developing nations like India continue to lack strong authoritarian structures that ensure adherence to accepted standards. In this instance, the newly developing ecological legislation that grants rivers legal personality challenges the long-held view that rivers are reactive elements in the necessity of safeguarding. Instead, it actively encourages individuals to participate in legal defense activities! Theconcept that elements of nature should have a separate legal identity has been floating around as part of a new ecological strategy for quite some time. There have been several innovative answersdeveloped in recent years for this problem. Many different parts of

the world have officially acknowledged rivers as separate legal entities. A scan of the applicable laws turns up just a handful of instances where this has occurred. Still, this is a highly newsworthy topic; the headline A riverbecomes a legal entity grabs the attention of readers, lawyer or not. While intriguing, this legal system needs to be analyzed from a variety of angles, including ecological and cultural ones. The paper details how to incorporate this new understanding into global solutions already in place, andhow to treat river parts as if they were individuals with their own rights. Typical treatments that have proven effective are reviewed.

As the urgency of become of ecological preservation develops and the inadequacy of current solutions becomes increasingly apparent, it is projected that the subjective approach to nature will gain favor. The results shown here are just the tip of a much larger issue, for which much more research has been published. Other countries have been attempting to establish the concept of natural components as legal individuals and have presented similar ideas after hearingpresentations in New Zealand, India, Australia, and Colombia.[1]

There is a significant risk to waterways. The Earth's biological arteries and veins have beenclogged, imprisoned, and poisoned in order to supply human demands. Even though there are 12,000,000 kilometers of rivers all across the world (excluding Antarctica), only 37% of those longer than 1,000 kilometers are still running freely. The ecological functions and services of the remaining ecosystems have been affected to varied degrees by dams, embankments, and other constructions. These create barriers between different sections of a river, which reduces the naturalexchange of water, energy, materials, and biota. Even though there are several global ecological standards in place, the destruction of riverine habitats has persisted unabated.

The environment is treated as private property in legal infrastructure, which promotes a mistaken belief in human supremacy over the environment and diminishes the interdependence between the two. This is one likely explanation for the faults in current legal regulations. It is common practice to suggest an 'ecological threshold' as a means of enforcing such regulations, which would allow for certain ecological damage to be tolerated while still allowing for the overalldestruction of the natural world to go unchecked. And in underdeveloped nations like India, authoritarian institutions that ensure people follow the rules have not been enough. Assigning rivers legal personhood is an emerging trend in ecological law that challenges the

[1]Bieluk, J., "River as a Legal Person 29 Studia Iuridica Lublinensia"11-23 (2020).

conventional view of rivers as inert entities in need of protection. On the contrary, it gives people the tools theyneed to defend themselves in court.[2]

2. Rivers

Rivers in India may be broken down into four distinct types: those that originate in the Himalayas,those that flow across the Deccan Plateau, those that flow along India's coast, and those that originate in the country's inland drainage basin. The glaciers and ice caps that feed the Himalayan Rivers keep them flowing year-round. During the monsoon season, the Himalayas get extremely heavy precipitation, leading to frequent flooding as rivers overrun their banks. As a result of beingfed by rainfall, the volume of the Deccan Rivers changes. There are many annuals to choose from.Coastal floods, especially on the West Coast, are short and affect only small regions. Most of themdon't persist throughout the entire year. Few streams may be found in the inner drain basin of western Rajasthan. They tend to be short-lived.

The Himalayas are watered by the Indus and the Ganga-Brahmaputra-Meghna River systems. From its source in Tibet's Man Sarovar area, the Indus travels across India and Pakistanbefore emptying into the Arabian Sea close to Karachi. The Sutlej and the Jhelum, Chenab, Ravi,and Beas are among its most important streams that flow into India. The Ganga, Brahmaputra, andMeghna River Systems are all very important. When the Bhagirathi and the Alaknanda meet at Dev Prayag, they form the Ganga. West Bengal, Bihar, Uttar Pradesh, and Uttarakhand are separate states. The Padma now flows east into Bangladesh, while the Bhagirathi, which was oncethe primary river, forks off below the Rajmahal hills.

Important rivers such as the Yamuna, Ramganga, Ghaghra, Gandak, Kosi, Mahananda, andSone all join the Ganga as it winds across India. Before it empties into the Ganges, the Yamuna receives significant help from the Chambal and the Betwa rivers. The Padma and Brahmaputra rivers meet and flow together as the Padma and Ganga inside Bangladesh. After a long journey from its source in Tibet (where it is known as Tsangpo) to its terminus in Arunachal Pradesh (where it is known as Dihang), the Brahmaputra River receives its final name. Near Passighat, theDebang and Lohit rivers meet up with the Brahmaputra to form a single river that flows the entirelength of the Assam valley. After crossing through Dhubri, it

[2]S. Modak,, (n.d.). "Rivers and Their Legal Rights,", *available at*: https://www.orfonline.org/expert-speak/rivers-and-their-legal-rights/ (last visited on July 7, 2021).

enters Bangladesh. In India, significant tributaries of The Brahmaputra include the Subansiri, Jia Bhareli, Dhansiri, Puthimari,Pagladiya, and Manas. Many rivers in Bangladesh contribute to the Brahmaputra before it reachesthe Ganges. The Barak, the source of the Meghna River, begins high in the Manipurnan highlands.The Ganges receives water from several rivers, including the Jatinga, Katakhal, Jiri, Sonai, Maduva, Trang, Rukni, Dhaleswari, Trivia, Langachini, and Makku. The Barak River begins its journey in the northwest of Bangladesh and eventually meets the Ganges and Brahmaputra in Bhairab Bazar.

There are a number of major river systems in the Deccan region, and they all flow to the east, eventually emptying into the Bay of Bengal. Rivers like the Godavari, Krishna, Cauvery, andMahanadi all go east. The Narmada and the Tapti are two rivers that head west. The Godavari River is the second biggest river basin in India, draining ten percent of the nation from its source in the southern Peninsula. The Krishna basin is the second biggest in size to the nearby Mahanadibasin. The Deccan highland Narmada basin, which empties into the Arabian Sea, and is almost identical in size, but with very different personalities and shapes, is the southern Cauvery basin, which drains into the Bay of Bengal. There are a number of minor rivers along the shore. On the east coast, just a small number of these rivers empty into the ocean in the delta, whereas up to 600do so on the west. Only a handful of rivers in Rajasthan actually empty into the ocean. They drownin saline lakes and can't swim in the ocean because the sand traps them. There are also Desert Rivers, which are only active for a brief while until they completely dry up and disappear. A few examples of such communities include the Luni, but there are also the Machhu, Rupen, Saraswati,Banas, and Ghaggar.[3]

2.1 Why are Rivers Important?

The significance of rivers varies from person to person. For instance, rivers may represent relationships since everyone is affected by them and, in theory, everyone lives downstream. Riversrepresent human health since they are the source of fresh water for our civilizations and ourselves.The habitat value of the River reflects the significance of freshwater ecosystems to fish and animalsboth within and beyond its borders. Figure 1 shows how rivers may help make the places they passthrough more hospitable in many different ways. Numerous human activities—

[3]Rivers. (n.d.). Know India. Available at: https://knowindia.india.gov.in/profile/rivers.php (Last visited on July 16, 202

including agriculture, manufacturing, and construction; transportation; food production; leisure activities; mineral extraction; and animal and plant habitats—rely on this resource.

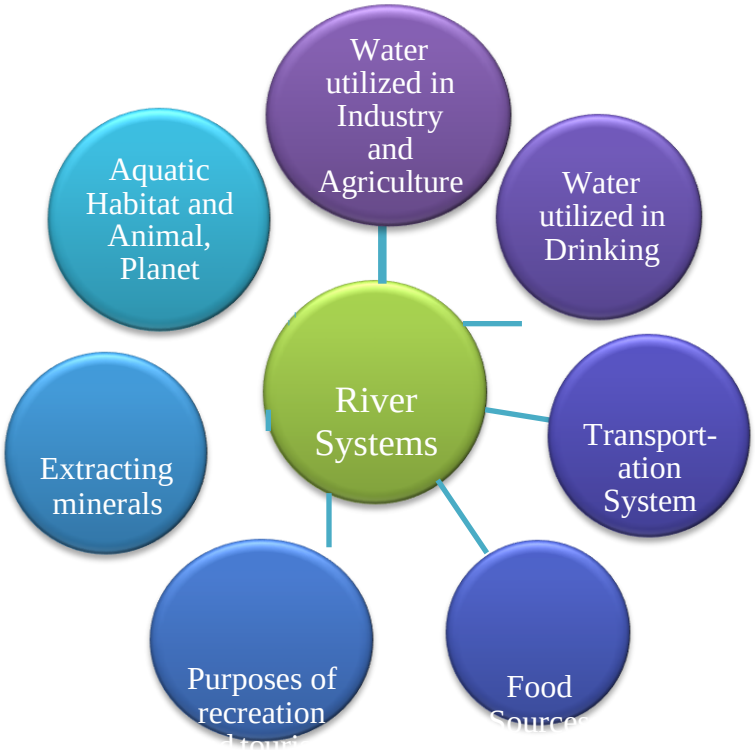

Figure 1: Various dimensions of river ecosystems[4]

Walking, jogging, and bicycling along riverbanks are common recreational and economicuses of this space. Activities and celebrations of many kinds take place along the riverbanks. People who want to see the sights also enjoy taking river cruises as a form of tourism. The globe over, people go to rivers for their recreational value. River corridors are popular destinations for awide variety of leisure activities, including fishing, boating, wildlife viewing, sports, and more.

While the benefits of rivers to human societies are clear, it is easy to lose sight of the fact that human actions can have negative consequences for rivers at every stage of their course. Solidwastes, chemicals, gray water, sewage, and other forms of industrial and municipal water pollutionhave a major impact on both the safety of drinking water and the viability of aquatic ecosystems.

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[4]H. Srinivas, "Communities Along Rivers: Importance of Community Networking to Preserve Local Rivers", Apr. 04, 2016, *available at*: https://www.gdrc.org/oceans/river-mgmt.html (last visited on March 7, 2021).

The importance of river communities and local stakeholders in river protection is exploredin this report. As part of the research for this article, a number of river basins and systems were examined, as were the initiatives and projects that they had implemented. They included the Yodogawa River in Japan, the Ganges River in India, the Yosemite River in California, and the Thames River in the United Kingdom.[5]

2.2 Rivers as Living Kinds

An individual's perspective on a living thing can be improved by studying several schools of anthropological philosophy. The first is the classic anthropological investigation of cultural viewson the question of whether or not inanimate objects have consciousness. The biblical word distinguishing the swift from the dead is a magnificent encapsulation of the expectation of animation, or that living things will move. Still, cultural contexts vary greatly in terms of what is considered to be alive and the extent to which these overlap with animism. Numerous indigenouscommunities conceive of inanimate objects like rocks, trees, water sources, and entire landscapesas living and sentient, thanks to the imbuing influence of spiritual or ancestral energies.

Aboriginal Australians' cultural landscapes are a prime example. For millennia before theEuropean invasion, many indigenous peoples kept close ties to the clan country from which they are religiously formed and to which their souls must return after death. In the early stages of cosmogenesis, also known as The Dreamtime or Story Time, the environment was populated by legendary ancestral beings that helped shape Earth, its inhabitants, and the universe at large. In order to maintain the continuity of The Ancestral Law, which regulates all aspects of Aboriginal living, and to ensure that the environment remains active, alive, and responsive to human activities,the ancestral animals have been preserved in the soil and its rivers.

Therefore, when their current house dies, ancestral entities who manifest themselves in trees may reincarnate as new ones. Bodies appear and then disappear. Anything, even rocks, can move around.' In their own words, Kunjen elders characterize these energies, comparing ancestral abilities to rechargeable batteries from which movement and life may be derived. Ancestral beings,according to ancient Maori religions, created the cosmos and took on the

[5]H. Srinivas, "Communities Along Rivers: Importance of Community Networking to Preserve Local Rivers", Apr. 04, 2016, available at: https://www.gdrc.org/oceans/river-mgmt.html (last visited on March 7, 2021).

shapes of the sea, the forest, the rivers, and everything else in nature. As a result of them continuing to exist, the planethas become a conscious, responsive entity that is not divisible from its human inhabitants. Thus, the ancestor beings of the Maori and Aboriginal Australians are considered to be part of the nonhuman universe and its material elements. In both cases, water is crucial since it is what carriesthe living thing through the ages.

The Rainbow Serpent, the creator of all other beings in the dreamtime, is a metaphor for this realization since it is still responsible for the creation of new forms of life in Australia today. The rivers of New Zealand/Aotearoa are revered as the source of all life, and guardian creatures of the water, such as the taniwha, help spread ancient Maori ideas about the sentience and transparency of the natural world. People from the mountains to the sea consider them to be theirliving ancestors.

Concepts of 'aliveness' in modern industrial societies are taken mostly from science, wherethe phrase 'living types' refers to biological things with evident material operations in action, processes like plants' transpiration and growth, and animals' breathing, blood flow, etc. Popular beliefs that plants are conscious but not sentient and that non-human animal species may be arranged on a spectrum from least to most sentient or aware are based on scientific categorizationsthat give greater value to the most sentient or aware species. It is challenging to think of a river as a living thing if one holds to a Cartesian idea of a substantial cosmos based on physical qualities and behavior instead of intelligent powers. Science has de-mystified water, reducing it to H2O, a solution for washing and watering plants that are made of molecules rather than DNA.[6]

Western civilizations, on the other hand, have a rich history of water-related thought, withmany varied and, when brought to light, very imaginative ideas. Great historical stores of belief inthe power of water may be found in the mythologies of the Celtic and Roman peoples; for example,River gods, healing springs, and sanctified water all have mystical significance.[7] Modern Christianity, which accepted similar ideas as a foundation, continues to allude to water as a cornerstone of the soul, which is a testament to the remarkable persistence of such notions

[6]Jamie Linton (ed.), What is Water? the History of a Modern Abstraction 346-352 (UBC Press, 1st edn., 2010).
[7]B. Taylor, (ed.), Dark Green Religion Nature Spirituality and the Planetary Future 333-338 (University of California Press, 2010).

throughtime and cultures.[8],[9] The secular community is rife with people who hold such notions.

Since water is pre-requisite for the survival of life, it carries with it an inherent value as thevery stuff of existence. Through this mechanism, water 'animates' all forms of life, giving rise toa spiritually devoid secular understanding of vitality. It also provides a vital image of interdependence by putting people in the context of the wider nonhuman environment, both physically and conceptually. The ecosystem is an example of this line of thinking. The word hypersea serves as a connecting idea here since it acknowledges the universality of the watery origins of all forms of life. They continue to rely on a common irrigating flow of water even after they reach land. All things material and alive interact in complicated ways, and a recent anthropologicalstudy on materialism has shed light on these relationships.[10]

Overall, this piece celebrates the quickness and active role of the material world. Water enables notions of flow.[11] River movements include concepts of vitality. The author found that water has its own liveliness throughout his research. Because of its fluidity, reflectivity, and so on,it always appears to be in motion, lending credence to the idea that it is alive. While the aforementioned new materialism has been criticized for minimizing human contribution to the destruction of the Anthropocene, a picture of the planet as a dynamic series ofvital, collaborative processes does facilitate the inclusion of all extant species, including humans.A more expansive view of humankind is made possible by our expanding understanding of nonhuman animals, their cognitive and perceptual capacities, and the ways in which they interactwith and perceive their environments. Recent interspecies ethnographies have revealed the experiences of nonhumans and mapped out many connections between various forms of life[12] a continuation and expansion of prior research on human-animal interactions.[13] Recent interspecies ethnographies have established prior work on human-animal relationships by revealing non-humanperspectives and outlining the various relationalities among living forms.

[8]T. Tvedt, and T. Oestigaard,, I A History of Water (Ideas of Water from Antiquity to Modern Times, 2010).
[9]K. Lykke-Syse, and T. Oestigaard, Perceptions of water in Britain from early modern times to the present: An introduction (BRIC Press, Bergen, 2010)
[10]Coole, and Samantha Frost (eds.), New Materialisms Ontology, Agency, and Politics 320-347 (Duke University Press, 2010).
[11]Jane Bennett (ed.), Vibrant Matter a Political Ecology of Things 200 (Duke University Press, 2010).
[12]D. Haraway (ed.) When Species Meet ((University of Minnesota Press,) Harmony with Nature, 2008).
[13]S. Kirksey, and S. Helmreich,, The Emergence of Multispecies Ethnography 25 Cultural Anthropology 545-576 (2010).

Understanding the complexities of settings outside of the human realm can promote respect for such surroundings and the beings that inhabit them. When framed in this way, understanding ariver as a living creature and appreciating its generative capacities as a living ancestor are both simple concepts to grasp. It's also not hard to understand how the water in the river flows as a partof the greater flow of life processes seen in a forest, meadow, or the entire ecosystem. More gradualchemical reactions like erosion, entropy, and so on might be detectable by humans if they lived long enough to see them. Heraclitus's observation that everything flows provided a conceptual foundation for the study of rheology by modern physicists. It's simply a matter of when at this point. The difficulty in generalizing this idea to species with shorter lifespans can be partially explained by the fact that this reality also highlights the temporary character of people.[14]

3. Statement of the Problem

In Bharat, the implementation of river swabbing efforts concluded "River Action Plans (RAPs)" primarily emphases on a reduction in intense or focused sources of biological release in the river and is measured by assessing the resulting development in water quality. Nevertheless, in the caseof rivers in Bharat with essential background uncleanness scattered futile loading of biological nutrients and matter, eradicating point contamination sources may not considerably affect or enhance river water quality. Whatsoever the laws, it is clear that there aren't sufficient protectionsfor unpolluted, unrestricted rivers. Whatever policy tool a nation selects to put these safeguards inplace in response to international demands must be tailored tothat nation's unique political and ecological geographies if it is to be effective and long-lasting.However, it is not surprising that there are divergences in the way multifarious countries have planned and implemented their national river systems. But there are some features to these riverconservation plans. They offer protections that may be applied at the federal or state level and seem to be long-lasting and enforceable. They might perhaps increase along with shifting national objectives for river control.Therefore, as authorities work to improve biodiversity safeguards and sustain river connections for climate resilience, current national systems are being taken into account.

[14]V. Strang, The Rights of the River: Water, Culture and Ecological Justice In Conservation Springer, Cham 105-119 (2020).

4. Objectives of the Study

i. To highlight the existing rights of rivers and explore potential avenues for further legal recognition as living entities in India, Australia, and New Zealand .

ii. To assess the effectiveness of the implementation of Legal Rights related to the prevention and control of river pollution in India.

iii. To evaluate the adequacy of Indian statutory laws and issues faced in providing legal rights for the protection of rivers.

iv. To examine whether the current National and International laws are sufficient in providing legal rights for the protection of rivers.

v. To explore the various judicial approaches towards the legal rights of rivers in India.

5. Research questions

Q.1 How do rivers derive fundamental legal rights?

Q.2 What are the main obstacles in implementation of legal rights for rivers?

Q.3 What are the central government contributions in implementation of legal rights?

Q.4 Individuals contributions to assure clean rivers?

Q.5 Post Implementation scenario of legal rights for rivers?

6. Hypothesis of the Study

The study's hypothesis is as follows:

1. Whether the Legal Rights related to prevention and control of rivers pollution in India may be effectively Implemented.
2. Whether the Indian statutory Laws are sufficient to provide the legal rights of the rivers.
3. Whether adequate knowledge among people regarding the Legal rights of Rivers are sufficient.
4. Whether the National or International laws are sufficient to provide the legal rights of the rivers

The study describes the condition of safety systems for untethered-streaming rivers globally. Nevertheless, since the policy is constantly changing, new disagreements over river rights or initiatives that prevent growth may arise. The study provides benchmark information that could aid in more diplomatically and geographically focused decision-making. Whatsoever the laws, it is clear that there aren't sufficient protections for unpolluted, unrestricted rivers. In order to consider rivers as artificial persons with separate legal personalities and rights, the study may helplawmakers draft significant and protective laws. Whatever policy tool a nation selects to put thesesafeguards in place in response to international demands must be tailored to that nation's unique political and ecological geographies if it is to be effective and long-lasting.

7. Research Methodology

A doctrinal research design methodology was employed in the current study. Imperative and philosophical conclusions are two important ways to draw the investigation to a close. The doctrinal approach is used in this research to address a variety of legal concerns pertaining to riverrights. I want to make it clear why legal rights are important and how they are enforced through this study. We have additionally clarified a number of areas of international and national law pertaining to river rights. The secondary data will be collected from the internet, journals, papers,books, and court rulings, among other sources. To properly finish the research assignment, use a variety of data collecting sources as defined by the Indian Law Institute citation style.

8. Literature Review

Page, J., & Pelizzon, A. (2022) stated that by contrasting traditional riparian ideals against cutting- edge rights of Nature declarations, it was demonstrated how interdependent and interconnected lawful connections exist between the artificially displayed human and non-human domains. It alsoshowed how rivers were legally and ontologically hospitalized through time, beginning with a summary near-desertion, and ending with a profoundly relational re-conceptualization.

Bieluk, J. (2020) discovered a number of places around the world where rivers, but not just rivers,have tried to be admitted as separate legitimate bodies. The applicable legislation has only a few instances of this tendency. As a result, it is not a common occurrence. The study's

main objectivewas to examine some of the most prominent examples of this type of conduct. In 2017, the Whanganui River was recognized as a lawful individual by New Zealand's judicial system. Discussions about similar ideas are now taking place. The main forces behind this approach, in addition to environmental preservation considerations, are cultural problems related to Maori values and beliefs. In the legitimate structures of Colombia and India, the rivers have been accorded legal standing (the Atrata River, the entire Amazon ecosystem, and the Yamuna and Ganges in India, respectively). The primary motivation behind this initiative was preventing exploitation of irreplaceable natural regions.

Alley, K. D. (2019) studied the interplay between Indian legal traditions, religious convictions, environmental preservation, and political campaigns. By concentrating on two diverse legal concerns in India, the modern notable judgements authorizing the rivers Yamuna, Ganges, and their branches as a debatable person and their glaciers are addressed. The learning examined collected data pertinent to these cases, document and archive data, and data from document and archival sources to examine whether legal acts that award rights to nature may function as effective channels for environmental crusading and spiritual environmentalism. The study assessed whetherHindu nationalism or Hindutva lite has evolved as a result of these court rulings.

Chaturvedi, I. (2019) concentrated on whether or not granting the River Ganga legal rights in India will assist its management or, on the contrary, consequence in a clash among the right of nature and human rights, study investigated the history of a rights-based approach to nature. Ultimately, by comparing the Whanganui and Ganga examples, it takes into account the challengesin determining a universal right to a river.

Cano Pecharroman, L. (2018) noted that increasing numbers of legal rulings and pieces of legislation recognize the right of nature to be protected and conserved on a global scale. Each steptaken in this approach establishes a precedent that might be used to guide future choices and legislative initiatives because this sector is still in its infancy. According to this viewpoint, rivers look to be the highlight and court rulings pertaining to river rights are the ones setting examples. These occurrences have also taken place in India, New Zealand, Ecuador, and Colombia. The study

looked at the structural and legal aspects that have to be taken into account as the classification

ofnatural rights develops, as all of these international rulings and legislation had to express about those rights.

O'Donnell, E. L., & Talbot-Jones, J. (2018) discovered that as requirements on water resourcesincrease, there is an increasing requirement for innovative institutional frameworks that manage excessive water use and poor environmental health. One unique and evolving method is the use oflawful traits to offer rivers legal rights to protect water systems beneath the law. Though this signifies a significant improvement in the fields of environmental law and water resource management, little is known about how the technique is used and applied. The writers look at howall case's legal rights were formed and how challenging it would be to implement them in order toprotect the rivers. The authors draw the conclusion that, as long as the new legal rights are given appropriate weight and influence, legal personhood might be a useful alternative approach to controlling rivers.

Kothari, A., & Bajpai, S. (2017) studied that Uttarakhand High Court ruling enumerated the Yamuna and Ganga rivers have virtue as an individual being. It raises challenging problems. Whatdoes it signify to have ownership rights to a river and the natural components it relates to? Whatdoes it suggest that because they are people, they have rights? How would these rights be implemented if rivers and other natural elements couldn't claim and defend them? How will thesetwo possibilities influence rivers, the people who live on, in, or immediate them, and how humanscooperate with the remainder of nature? These concerns are addressed in this article in an effort tooffer solutions.

Sutrisno, E. (2017) investigated how the city's quick development will affect how its society evolves. The formation of a terrible legal culture that is depressing and apathetic is suggested by behavioral changes given that the urban poverty element contributes to the problem. Understanding the problem of trash disposal in any region, particularly the river, is crucial. The legal culture of civilization needs to modification in a more favorable, beneficial, and innovative way for the sake of ensuring that city society comprehends the normal that oversees the issue managing waste in the reference of accomplishing panoramic, incorporated administration and having knowledge in the environment which is justifiable use of water bodies roles. Given how severely urban rivers are impacted, this must be done. The city's commercial activities

have polluted the river with household waste, mainly plastic. Implementing the law via ethical behaviorand culture is one way to keep the river pure.

Kumari, K., & Dayal, R. (2016) claimed that the River Ganges is considered as divine river in the entirety of the continent of India and that numerous individuals believe the water from this river can treat diseases that are tolerant to treatment by Western medicine. Because it is consideredas being extremely valuable, Indians keep this water because they use it to perform final ceremonies for those they love. A multinational river called the Ganga flows between India and Bangladesh. Between Ganga Sagar and Gangotri, it flows more than 2,500 km through 48 small cities and 29 major cities. Nevertheless, as a result of the industrial revolution and our customs along its banks, The Ganga is currently one of the globe's most polluted rivers, and more than 400million people are affected by its water-borne illnesses. In order to clean up the river, the ex-PrimeMinister Rajiv Gandhi unveiled the challenging Ganga Action Plan (GAP) in 1986. However, it was a failure. Mr. Narendra Modi has now agreed to take on the task of cleaning the Ganga, with funds of Rs 20,000 crores over the following 5 yrs. The research investigated whether or not theGanga will be purified in this century and why the GAP failed.

9. Tentative Chapter Plan

This thesis elucidates a summary on the topic "River as an artificial person with respect to legal rights".

Chapter-1 Introduction

This chapter illustrates the objectives of the topic as well as what are the issues in implementing legal rights for rivers.

Chapter – 2 Historical Background Pertaining to the Legal Rights of Rivers

This chapter will discuss the historical backdrop of rivers as well as the legal rights of rivers. Theresearch will discuss global, regional, and local rivers, as well as how lucky individuals are to liveclose rivers.

Chapter - 3 National and International Agencies Working Towards the Rights of Rivers

This chapter will focus on research on the various domestic and global groups working for

rivers'legal rights. This chapter explores into further detail on the several international and national groups that serve as a crossroads for river rights.

Chapter-4 Issues in the implementation of the Legal Rights of the Rivers

This chapter will look at a unique and rising legal technique for preserving water systems: grantingrivers legal rights.

Chapter-5 National and International Domain (Comparative Study)

This chapter will explore how legal standing in international law distinguishes between entitiesthat are important to the global legal system and those that are not.

Chapter - 6 Judicial Approach Towards the Legal Rights of the Rivers

This chapter will go through the judicial approach to river legal rights.

Chapter – 7 Conclusion and Suggestions

The conclusion of this research will highlight the objectives as well as the findings.

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